¶The true discription of two monsterous Chyldren

Borne at Perne in Kent. The.xxvii.date of Auguste In the yere our of Lorde. M. CCCCC. LXU. They were booth women Chyldren and were Chrystened, and lyued halfe a daye. The one departed afore the other almoste an howre.

The Monsterous and vnnaturall shapes of these Chyldren & dyuers lyke brought forth in our dayes (good reader) ar not onelye for vs to gase and wonder at, as thyngs happenyng either by chaunce, or els by naturall reason, as both the old, and our Philosophers also holde now a dayes: and without anye farther heede to be had therto, or els as our common custome is, by & by to iudge god onely offended wyth the Parentes of the same, for some notorious vyce or offence reygning alone in them: But they ar lessons & scholynges for vs all (as the word monster shewith) who dayly offende as greuously as they do, wherby god almyghtye of hys greate mercy and longe sufferaunce, admonysheth vs by them to amendmente of our lyues. no lesse wycked, yea many times, more then the parentes of suche mysformed bee. That this is true they shal wel perceyue, & ryghtly wey and consider the aunswere of oure Sauiour Chryste vnto hys Dyscyples, askyng hym whether weare greatter sinners, the blynde hym selfe, either els hys parentes, that he was so borne: To whom our sauyour Chryst aunswered, that neyther he, neyther they were faultye therin, but that he was therfore borne blynde, to thend the glory of God myghte be declared on hym, and by him. The same also appereth in another aunswere made by our sauyour Chryste to them, whyche tolde hym of the Galileyans, whom Pontius Pylate put to death for theyre rebellyon agaynste Augustus theyr Emperoure, wherein he declareth (as also by those .xviii. persons on whom the Towre by Syloe fell) that there were as great offenders remaynynge alyue, as any of them were. Wherfore he eftsones admonyshed them to amendment of lyfe in generall: or els by their examples threatened them with as greuous dystruction, as fell vppon any of them. These examples moued me (good reader) in consideracyon of these dayes of our forgetfulnes of duty, wherin we set so lyght the greate bounty and goodnes of God, callyng vs by these and such lyke examples to repentaunce and correction of manners, and not styll to flatter our selues whyle we iudge others and winke at oure owne faultes, to cause these twynnes thus to be portractured. And sure to hym that considereth as he ought to do, the great decay of harty loue and charytie (among many other wantes that the world is nowe fallen in,) and had vewed and beheilde the two babes, the one as it were imbrasynge the other, and ienynge mouth to mouth, kyssyng (as you wold say, one another:) it myght seeme that God by them eyther dooth vpbraide vs, for our faulse dyssemblynge and Judas condycyons & countenaunces, in freyndly wordes, couerynge Caynes thoughtes and cogytacions, or els by theyr semblaunte and example, exhorte vs to sincere amytie and true frendshyp, voyde of all counterfeytinge, or els bothe. Neyther let any man thynke thys an obseruacyon ouer curyous, for as much as Christ him selfe hath by chyldren taught vs, that vnlesse we become lyke Chyldren, wee shall not come in the kyngdome of heauen. God make vs all chyldren in thys wyse, and perfect and well lerned men, to note and obserue to what ende he sendeth vs such sightes as these, that therby (put in remembraūce the rather of our dutics both to hym and our neyghbours) we may attayne to lyfe euerlastyng by Chryste our Lord. To whom with the holy Ghoste for thys and all other hys workes, be all maiesty, powre glory and dominyon, now and euer. Amen.

John ix.

Luke xiii.

Mark x.

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